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trative posts. I agree that people between Caconda and Huila represent a racial mixture of the Ovimbundu and the Ovambo. The record speaks of painting-houses for girls at Cabinda, an item which agrees with reports from other sources. The jottings concerning tribes from Cabinda to the far south of Angola are too vague to be used in ethnological work with confidence.

There are many points on which the work of A. Schachtzabel should be consulted for the purpose of making comparisons with my own observations. The chief of these are a note and photograph on village construction (p. 130); the musical bow (p. 32); the loom (plate VI); transmigration of the soul of a chief into an animal (p. 51); and the game of mancala (p. 52). My observations of initiation at Katoko, Ngalangi, and Cangamba agree well with that of Schachtzabel at Katoko, but I was able to obtain more detail and more numerous photographs of the ritual of initiation. The spinning of cotton (p. 143) is exactly the process so frequently witnessed now at Elende. Iron-working (p. 111) appears to be comparable with the technique at Elende, but Schachtzabel seems to have missed the ritual. I was not so fortunate as this author in finding the old type of iron-smelting furnace in use.

The work of Statham is devoted primarily to hunting and descriptions of plant and animal life. The chapter given to a casual description of people among whom he passed is not useful as ethnology; but the book is of service in providing a background of natural history. Information on the tsetse fly in Angola (p. 294) assists ethnological work by showing the determining effect of this biological factor. Presence of the fly is prohibitive to cattle-keeping, therefore cattle are not kept along the river courses which are infested with this pest.

Alexander Barns made no pretence of writing more than a travel book; nevertheless he publishes photographs of ethnological value, gives useful historical summaries, and deals with economic problems of production and transportation.

Tucker's book "Drums in the Darkness," though written to interest the American public in mission work, contains many ethnological statements. The chief of these relate to the structure of the compound (p. 37); the dress of women (p. 39); naming of twins and triplets; and other items which agree well with data from the district in which I worked. There are notes on drum signals (p. 74) and cannibalism (p. 77). Apparently drum signals were in use at Bihé half a century ago. Forty years ago a slave was killed and eaten at the installation ceremonies for a new king, a point that was noted